

McGill reporter

Volume 1, number 22	10 March 1969
Forum	2
campus	2
Quebec needs more than a dummy university council	3
we're murdering our young	4-5
poet's corner: chasing butterflies	6
music: music school: is the diploma the thing	6
music: faculty band: the music comes out and grabs	6
coming events	8

Academic irresponsibility

by Leslie Fiedler

To argue in favor of freedom for the teacher seems at first the most pointless sort of preaching to the converted, since everybody—as everybody hastens to assure you—is already convinced. Difficult enough under the best of conditions, everybody explains, teaching would be virtually impossible without a large degree of liberty. But everybody then adds, at the point where piety ends and candor begins, that the teacher obviously must be “responsible” as well as free; the clear implication is that freedom is limited by responsibility to which every body else assents, with the sole exception, it sometimes seems, of me.

Let me begin with a positive definition of “academic responsibility” as the teacher’s obligation to do something, rather than not to. The teacher—not exclusively, perhaps, but, without doubt, especially—has a single overwhelming responsibility: the responsibility to be free, which is to say, to be what most men would call irresponsible. For him, freedom and responsibility are not obligations that cancel each other out but one and the same thing; and this unity of academic freedom and academic responsibility arises from the teacher’s double function in our society: first of all to extend the boundaries of knowledge by questioning everything, including the truths that most men at any given point consider sacred and timeless; and, finally, to free the minds of the young, so that they can continue the same task beyond what he himself can imagine.

The problem to begin with is: What can, and what should be, taught? From that start, it was clear to me that teaching was a passion, not a science, and that methods, therefore, are meaningless in the classroom, that lesson plans and pedagogical strategy are vanity and illusion.

But it has taken me nearly three decades of teaching to realize that even the subject matter one teaches is quickly—and, in most cases, quite correctly—forgotten, gone, certainly, with the last exam. It should no longer be considered a scandalous secret that the students believe they are hiding from teachers—or vice-versa—that course subject matter is at best optional, at worst totally irrelevant.

My ideal teacher must teach his students, in short, to be free—which is something quite different from persuading them to write in their notebooks, “Be free!” since freedom cannot be acquired by rote any more than it can be established by law. Freedom cannot be taught by preaching it—but by acting it out, living it in full view.

What gets us, as teachers, into final trouble is the enemy of our freedom that ordinarily we do not perceive at all: inhibiting forces that are as impersonal and omnipresent and invisible as our total environment or our very selves.

Small wonder, then, that our schools and universities have become, like our jails and hospitals and asylums, institutions whose structure works against their own avowed ends—leading not to the free development of free men but to the depersonalization of the student, to his conversion into a code number and an IBM card punched full of data, a fact that he may forget in the midst of the small pleasures that punctuate his boredom but of which he is reminded once, twice, even three times a year by the degrading rituals of examination and registration.

The free teacher must not merely suffer but welcome, even invite, criticism of what he expounds and teaches, for his job is to change the minds of the young—which those in established positions seem to view as a kind of “corruption”. For him freedom does not mean freedom from consequences; he takes, as the old Spanish proverb has it, what he wants but he pays his dues. Wanting nothing free of charge, he denies to no one the right to disagree with what he says, to criticize, to try to rebut, even to threaten sanctions. He must always be willing to argue against all comers the basic case for his freedom, which is never, and can never be, won finally and forever. But he must also be prepared to defend—one by one and each on its own merits—all of the tenets, views, opinions and analyses he finds himself free to offer.

They are not hard to please, really, the spokesmen of the past or those of the present; all they ask is a show of subservience either to long-established conventions or to the very latest life style. Only an allegiance to the ever-receding future dismays both; for, driven to imagine a time to come, the responsables, both old and young, feel their authority slipping from them as they realize that someday they will be dead. But it is precisely this realization that exhilarates some men, making them feel free enough to be irresponsible, irresponsible enough to be free.

EXCERPTS REPRINTED FROM PLAYBOY DEC. '68

AN INTERVIEW WITH DONALD THEALL

PART ONE:
McGILL
Gray
and
the Reporter

by
Harry Thomas
and
Stuart Gilman

GILMAN: How do you rate the importance of discussion and dialogue?

THEALL: Discussion and dialogue are particularly necessary because it is important in a university to respect the academic minorities. Obviously, at the moment the so-called “liberal” or “radical” faction of the humanities and the social sciences is a minority on the campus. But their point of view is important to the university, for it raises research problems and theoretical problems that otherwise would be overlooked. Consequently, there is a way needed to make sure that the particular needs of this type of minority group on campus are respected equally as much as those of the majority group of the professional schools and the sciences. This may be difficult to arrange, but it is important that one side of the University recognize some of the value-oriented disciplines of the other.

Once you get into value-oriented disciplines, it’s extremely difficult to get the kind of unanimity in point of view that you may be able to get in a physical science or in medicine; even though I doubt that there you’ll get quite the unanimity that some people think. And, while some social scientists may be quite interested in seeing themselves as objective, (such as C. Wright Mills) there are many social scientists who are interested in an ethically viable social science. And it would be tragic to create conditions in the universities where this kind of work could not go on. Now, presumably, most people would say this was a question of freedom of speech but it is more than a question of freedom of speech. It is not possible to do certain kinds of work that involve the human dimension in a hysterical atmosphere of fear and tension.

THOMAS: Does the pluralistic university that you talk about provide for the committed scholar and the detached scholar under the same roof?

THEALL: I think we would suffer a tremendous loss as regards the traditions of western scholarship if we were to embrace uncritically the notion of the objective or the detached scholar. The notion of a professor has often been regarded in the past as “one who professes”; that is, professes a point of view.

Complete detachment in any area may well be an impossibility. Some theorists even argue that “personal knowledge” as in Polanyi’s work is an important component of scientific creativity. But even allowing the argument that there are some fields where scholars are completely objective and detached, and further allowing the argument that perhaps in every field there are some objective scholars—such as a bibliographer who considered his work to be strictly objective . . . there still is quite a great need for the committed scholar too.

In English the textual scholar may depend upon the theorist who himself may have commitments to certain theoretical attitudes which imply certain philosophical positions.

GILMAN: But what about those whose theories result in action—action to destroy.

THEALL: The use of destructive modes is a fearful responsibility. There are many stages of “criticism” to go through before that stage is reached. Some kinds of demonstrations and disturbances may be justified when and where the institution begins to operate in a way in which it could potentially lose the traditions to which it must remain committed.

But even then—and it has to be a serious situation indeed to merit it—the end should be creative and productive not destructive. Destruction is an act of despair and we have seen in Sir George Williams that despair and fear generated mutually by staff and

continued page 7



forum

Please send all contributions to: FORUM
McGill Reporter, Rm. 630, Administration Building



Recognition of the crisis offers a glimmer of hope

TO THE EDITOR:

At the beginning of the "Gray Affair" (for want of a better term, since we all seem to be so busy in attaching labels to people, such as "Liberal" or "Radical") an air of shock manifested itself in certain circles, although not in others.

Those who expressed shock and indignation were, of course, the expected radicals. Now, however, the truth has dawned in other revered nooks surrounding Hyde Park. Freedom on campus is threatened for each and every member of the University teaching staff. Many will not care unduly, since escape from freedom is recognized as a safe defence mechanism in the corporate groves of academe. For those who do care, Dr. Robertson's unilateral action in bringing charges against Stanley Gray, and then bullying the case to arbitration solely on his own terms, without a pipsqueak in justification of such actions, was in a poor taste, to say the least. His persistent refusal of every counter-proposal offered by Gray, concerning the actual format of proceedings (which included a number hardly to Gray's advantage) is staggering, even to the conservative reformer. That the com-

bined genius of the Principal and his associates, representing nobody's interests except their own, has systematically ignored the voices of the Political Science Association (representing 1,200 students), Student's Council (representing 15,000 students), the Political Science Section, the English, Sociology and Anthropology Departments, is well nigh cause for despair.

However, over the past few days Dr. Roche Robertson has been mulling over a few intellectual ideas, and has discovered that in certain situations disruptions are justified. In addition, the *Reporter* itself has recognized the crisis nature of the situation, and has borne witness to the wiles of an authoritarian administration incompatible with a critical university environment.

Perhaps these two tiny sparks do offer a glimmer of hope to those people vitally concerned both with retaining Stanley Gray on staff and similarly forging towards a democratically functioning educational institution.

Yours concernedly,
Harry Cowen, M.A.I.

Ready access to the centre of authority essential

TO THE EDITOR:

I would very much appreciate it if you would reprint the attached copy of my letter to Dr. H. Roche Robertson concerning the dismissal proceedings against Political Science lecturer, Stanley Gray.

Vithal Rajan

"Dear Dr. Robertson:

The events of the last few days concerning dismissal proceedings against Mr. Stanley Gray compel me to write this letter for your consideration.

"This year I requested my company, Canadian Industries Limited, to put me on half time so that I might be able to take political science courses at McGill. My action was dictated by the deep need felt by me, both as a writer and as an immigrant to Canada, to understand better the political and social culture of the West, the crisis in alienation it faces now, and the possibilities for resolving the tensions of this divided and polarized world. I had hopes that in McGill one would be exposed not only to established particularist views of life, but to larger, universal and humanistic attitudes. This hope, I must say, has been partially fulfilled.

"Mr. Stanley Gray is one of the best and most sophisticated of political philosophers I have encountered and I view the immi-

nent termination of his classes with unmitigated dismay. Though I entered his class at first without any particular liking for his beliefs, since I am a liberal, I was soon impressed by his scholarship and his penetration. I have never heard him express ill-judged opinions. Many times in conferences, he has repeatedly made a point of forcing "student activists" to question the theoretical integrity of their beliefs. I have valued my academic connection with him and regret that time has not allowed me to extend it to friendship.

"Recently, I have taken part in many corporate discussions with senior colleagues in my company and in others about the emerging awareness of business to understand changing attitudes of students and the new left. A broad consensus is developing in business circles that unless we wish to increase social alienation and add to societal stress, the idealism of youth must be met not by authoritarianism but by changed attitudes in management. The feeling is growing that if the future citizens of tomorrow, imbued with high ideals and a fresh set of values, want democratization of structures, business will certainly try to cooperate and respond. It is in this context that I value my hours

spent in McGill and so do some of my colleagues. I had hoped by requesting Mr. Gray to meet with some of them to help us straighten out our conceptual thinking on what is a problem of prime importance—the position of business in society. But now I fear what would be produced by the dismissal of Mr. Gray is not a progressive step of social integration but a divisive one of further alienation.

"I must add that I have no personal knowledge of his "disruptive" actions, except for what I have read in the papers and gathered from conversations. These actions, to my mind, do not justify dismissal considering that they took place within a university where latitude of action and belief is traditionally allowed. Mr. Gray is conscientious that his students should learn by experiment and practice, as well as by theory. Is a political scientist to be penalized for the youthful exuberance of some of his student experimenters, any more than a chemistry professor for a mishap in the lab? That Mr. Gray was present when his students were demonstrating is to me a sign of his integrity. There might really be grounds for his removal if he were not.

"One must constantly remember the paucity of sound policies to be followed in our highly dangerous world. If there is to be any hope that the world is to be saved from nuclear annihilation, people must be free to seek novel solutions within our universities. Mr. Gray has consistently stated that he is not for violence but for reform, and God knows we

are in urgent need of reform, not only in universities but also in the nation and the world.

"I regret as much as anyone that the Board of Governors was inconvenienced, but in a democratic society it is natural that people, especially the young, should invoke the traditional right to petition for redress of grievances. Such a right of ready access to the center of authority has always been permitted in India even by the most autocratic of Emperors. "Mr. Gray, I believe, has maintained that he will desist from participating in such demonstrations if the Board promises to consider the demands of the students. This is an eminently reasonable position in a democratic society. Even if the students are ill-advised in their demands, it should be explained to them after due consideration why it is so. Teaching, like anything else, is best done with consent. It is ill-digested if enforced. What society needs today are sensitive intelligent people not 'dutiful subjects' as required by Franz Josef of Austria.

"I should also like to point out that the act of dismissal which casts a slur on Mr. Gray's character, prejudicing his chances of future employment, is unnecessarily harsh. There are many other civilized ways of 'letting a person go' Rebels of society have been martyred through the centuries, many times with ample justification. History has, however, secured their honor and dealt harshly with their inquisitors. Frankly, I feel that Mr. Gray has not yet earned such fame nor McGill such a notoriety."

An assessment of the present dilemma facing the universities

TO THE EDITOR:

The component parts of the present situation facing most universities seem to me to be the following:

1. A genuine revulsion on the part of most students exists against a university which:

a) emphasizes narrow, circumscribed degree courses to large numbers of students;

b) does not plan its academic programme around meaningful exchanges of ideas and discussion between students and faculty;

c) is run by structures which insulate the university from the society in which it is placed;

d) excludes students from effective participation in policy formulation at different levels;

e) rests on an administrative base predicated on the philosophy of a privately financed institution subservient to the ideas of private philanthropists or corporations which give financial support to it.

2. Many faculty members share these sentiments, and efforts to reform the university to adapt to the necessary changes command majority faculty support.

3. There is a small minority of students who are prepared to go to any lengths to gain control of the university for stated political purposes. To these students no administrative structures within any existing universities are "democratic"; disruption of the business of the university by physical means is therefore considered justifiable; and the control of the university is the first step toward much wider political action.

4. The essential battle is for minds of the (politically) uncommitted students. If a majority of students at any university agree with an action taken by the militant minority on any issue, however trivial, this is a victory for the minority.

5. Student and public opinion oscillates continuously (and by virtue of new communication media very rapidly) between tolerance of or acceptance of the student position, and condemnation of it.

6. The (daily) contest is therefore, in the minds (and allegiance) of the majority of faculty and students. Hence the administration of a university and its Board of Governors must be accurately and continuously in touch with faculty and student opinion; and on the other side the militant activists must continuously assess their own posture or action in the light of the level of student support they will command on taking it.

7. No university can continue to function by a prolonged display of external force. If the majority of students and faculty are not willing to continue the normal processes of the university, there is, in effect, no possibility of a university effectively existing.

8. In my judgement, no Board of Governors nor Administration can take a position which seeks only to preserve aspects of the university (listed in 1. a to e) which most faculty and students do not support. Thus a "vigilante" position aimed only at such an objective cannot command enough support to succeed. It may be remarked too that White Panthers are just as dangerous in their own way as Black Panthers.

9. Instead, the university must take its stand on preserving values within the university on which its future depends.

Some of these are:

a) Assertion of its duty to protect the interests of the majority against the actions of the minority.

b) Protection of expression of opinion by faculty and students whether against or in support of any given policy.

To these ends, it has two vitally important tasks—

c) to provide every possible channel of rapid communication within itself between students and faculty and administration in all directions, and

d) to issue clear statements of action which will be taken, together with the consultative procedures which will precede it, in implementation of the duty outlined in a) above.

10. The effectiveness of the administration in dealing with any particular issue depends on

a) its observations of the principles laid down in para. 9, and equally important

b) its ability to command, and to know it commands, immediate support for this action from the majority of students and faculty by exploitation of rapid communication media.

The honest adherence to a), if not accompanied simultaneously by b), is just as likely to lead to disaster as is the *non* observance of a).

Some of these ideas apply in our local scene particularly as follows:

11. In my judgement the effective operation of Senate has been more or less brought to a halt because

a) the Student Senators wish to use this forum to expose the university to the society around it (see 1. c), and to increase the support the body of students gives to their own political line (see 6) whereas,

b) Senate is basically designed to serve as the major policy and administrative decision-making body of the university.

These two objectives may prove incompatible.

He who pays the piper calls the tune

TO THE EDITOR:

May I make a comment about a letter published in a recent issue of *The Montreal Star* and signed by 100 McGill members of faculty. It looked like a roll call of the leftists coming to the rescue of Stanley Gray.

Since we hear a lot about "revolutionaries" demanding the right to hire and fire professors, we may assume that those who signed the letter are trying already to get themselves in the good graces of the leadership of the McGill Students' Society to be acceptable candidates for better jobs. We may also assume that the other 1,000 of McGill's teaching staff will be gradually eased out by the "revolutionaries" guided by Stanley Gray.

If Mr. Gray is given the right to disrupt meetings of the Board of Governors and Senate, perhaps

12. A situation whereby both students and faculty are dependent on the McGill Daily for their daily information about university events is, in the highest degree, dangerous. The real tragedy exists when a large number of uncommitted students support a militant action which appears logical to them in the light of the only information they have received.

And, in conclusion.

13. The irony of the present dilemma is that most of the departmental and curricular reforms which students and faculty desire, necessitate an increased level of government financial support; and militant student action is dangerously likely to lead to pressure on government to reduce rather than expand its support to educational institutions.

14. The university which will arise from the present uncomfortable restructuring processes will bear very little resemblance to the university of 1945 and the immediate postwar years. No one should be surprised at this since no human institution can last which does not adapt to radical changes within the society which surrounds it. In the case of the universities, however, no compromise is possible with forces which threaten the essential freedoms of free expression of opinion, and protection of the majority against a repressive minority. If these are not protected, the university has in a fundamental sense ceased to exist.

David V. Bates, M.D.,
F.R.C.P.(C), F.R.C.P. (London)
Chairman,
Department of Physiology.

this right also will apply to others. Can we imagine the future meetings of Senate, with everyone believing that his cause is the only right one and proceeding to use the same tactics as Mr. Gray claims for himself. It will be anarchy not democracy.

Since I am an engineer and Professor Laurier LaPierre calls us "dehumanized morons", I invite those "experts" of political science who signed the letter to *The Star* to explain what kind of democracy they are preparing for us. After all, I think we are entitled to such enlightenment—since our tax money is paying their salaries and providing them with a playground for their irresponsible games.

E. Baranowski
Father of two McGill students

The violent Canadians

TO THE EDITOR:

If we Canadians approve that people entering our borders be jailed for not making vicious war, then we are doing all the world violence. That same blindness and self interest is personally responsible for breaking up the universities and Stock Exchange, passionately broken in a protest against far more dangerous violence.

If we selfishly hold on to laws and systems, however good they could be, only as a hammer to beat down evidence of human suffering, then we are guilty of grave violence. Even if people are "imagining" their suffering, the results are the same, and if we teach ourselves habits of ignoring human suffering, we are guilty.

Mao Tse Tung's thought is more an explanation of what is happening, than a program for violent revolution. Please realize that one self-centered hour is both a religious and personal taking sides.

Let us be a people who care to live thoroughly, compassionately, saving our homes and continent from bloody kinds of changes. Let us make our presence a place for people to really live.

Carefully, for a moment, please imagine this.

Let us dare to "burn ourselves" with hourly, gentle concern. Please, empty our hands.

Tyndale Martin
Sunyata Magazine

campus

REDMAN BAND SEEKS TALENT

Press release: The fans go wild the moment the idiot in the funny hat bounds onto the football field at half-time. There follows a series of not-quite-as-funny hats, apparently in a Brownian movement demonstration; and accompanying their entrance come sounds to stretch Schoenberg's imagination. After ten minutes all vanish mysteriously into the turf. A good cure for hiccoughs, maybe, but a pretty poor attempt at entertainment.

However, frustrated members of the McGill University Redman Marching Band (and they do exist) are not so disoriented as appears. In fact, they are determined that next year's band entertain less paradoxically.

The decision is to concentrate on music first. The band will present musical shows next year! Don't laugh (It will cause only more hiccoughs, and the band refuses to help this time). In addition, the publicity and personnel managers will conduct massive campaigns in high schools to abate confusion from the infamous mini-indocri-

tion following registration. ("Do you play a musical instrument?")

This standards raising project will continue every Tuesday and Friday from 5:00 to 7:00 p.m. until March 18. At the gymnasium.

MAREK JABLONSKI RECITAL ON MARCH 30

The Canadian Branch at McGill of the Polish Institute of Arts and Sciences in America will present a recital by young Canadian pianist, Marek Jablonski on Sunday, March 30. Mr. Jablonski will perform at the Salle Claude Champa-

gne, 200 Bellingham St., Outremont, 8:30 p.m.

At 21 years of age, Marek Jablonski was the jury's unanimous choice for the Grand Prize award in the first Jeunesses Musicales du Canada in 1961. A regular guest artist on the CBC's radio and television networks, Mr. Jablonski has performed with all of Canada's major symphony orchestras. He has made his New York debut in Carnegie Hall with Zubin Mehta conducting the American Symphony Orchestra.

Tickets at \$4.00, 3.00, 2.00 and 1.00 are available at Salle

Claude Champagne (272-4261 for reservations); Jacob Jules Inc. Music Stores, Place des Arts, 125 St. Catherine St. W. (842-1415); and Jeunesses Musicales du Canada, 430 St. Joseph St. W. (274-4378). Student tickets are \$1.00.

QUEBEC NEEDS MORE THAN A DUMMY UNIVERSITY COUNCIL

by Gloria Pierre.

Probably one of the best examples of the difference between the French and Anglo-Saxon approach to a situation is the legislation to establish the Quebec University Council, Bill 57.

The Quebec bill is incredibly long, ponderous, and detailed. At least 15 of its 20 sections, not counting sub-sections, are devoted to spelling out the functions, obligations, and composition of the University Council. The bill even defines the Minister's functions in relation to the Council.

In Ontario, on the other hand, the Committee on University Affairs came into existence in 1964 with these words: "... it is expedient to establish a committee to study matters concerning the establishment, development, operation, expansion and financing of universities in Ontario and to make recommendations thereon to the Minister of University Affairs for the information and advice of the Government." The only other specifics about the Committee found in the five paragraph order-in-council are that the Committee is to consist of 12 members, one of whom shall be chairman, and any six of whom shall constitute a quorum. Quite different from Bill 57!

Credibility has always been a challenge for advisory bodies. It has been said that advisory committees are often, if not usually, ineffective. Every effort should be made, therefore, to avoid placing advisory bodies on higher education in a position where such charges can be levied against them. Granted that such a committee is responsible for the disbursement of public funds and

Advisory credibility is prime

so must be close to the government, it still must maintain a strong character of its own. It must be comprised of exceptionally capable persons of independent thought, who will express their views freely and whose opinions will carry weight with the government. This last factor is essential, for if the government ignores the recommendations of its advisory committee, the latter will never have the respect of the universities or the public.

The political situation in Quebec makes it imperative to have an advisory group with the highest qualifications. In the vital areas of finances, university-government relationships during the past three years have been less than satisfactory. Working relationships at levels below the ministerial have apparently been harmonious but, in actuality, ineffective. Even when all educational committees have met, discussed, compromised and concluded, the decision about grants has to all appearances been made arbitrarily with no reference to the recommendations of these committees. Regardless of the merits of the decision taken, the methods used are not even good politics. The climate created is unhealthy.

Before discussing certain aspects of Bill 57, I should like to describe the Ontario Committee on University Affairs with which I worked on occasion during the

seven months in 1967-68 that I was with the Ontario Department of University Affairs. I do so because I would like to see Quebec with a committee as effective as the Ontario body.

During the 1967-68 academic year the Ontario Committee on University Affairs was comprised of eleven members. I shall name them only to show the type of representation on the Committee. Members were: Dr. Elizabeth Arthur, professor of history, Lakehead University; Dr. A. M. Bourns, professor of chemistry and vice-president (science), McMaster University; The Hon. Leslie M. Frost, P.C., Q.C.; Dr. G. E. Gathercole, chairman, The Hydro-Electric Power Commission of Onta-

Ontario committee on university affairs

rio; Dr. Reva Gerstein; James O. N. Hughes, president and chairman A. E. Ames and Co.; Dr. M. J. Lavigne, manager, physical metallurgy dept., Falconbridge Nickel Mines Ltd.; Mr. R. W. Mitchell, Q.C., vice-president, Supertest Petroleum Corp. Ltd.; Dr. R. J. Rosier, professor of biochemistry, dean of graduate studies, The University of Western Ontario; Dr. D. W. Slater, professor of economics, dean of graduate studies, Queen's University. Dr. D. T. Wright, former dean of engineering, Waterloo University, became the Committee's first full-time chairman in March 1967. He had served on the Committee since 1964. The members of the Committee serve under annual renewable appointments made by order-in-council.

I find the composition of the Ontario Committee reasonably balanced. Four persons, one-third the total, are members of a university. The chairman was formerly an academic; Dr. Lavigne has had experience in lecturing at the university level; and Dr. Gerstein had been associated with the department of psychology of the University of Toronto. A group with valuable knowledge of the university, its problems and needs. If there were too few academics, the universities could validly object; if there were too many, the committee would lose credibility with the government.

Twelve is a workable number. Even so, it is apparently not easy to find even twelve qualified persons who are able to devote the time required. I do not think the Ontario Committee has ever reached full complement.

The Committee on University Affairs met 22 days in 1967 and inaugurated the practice of holding regular meetings at university campuses. It also met with the chairmen of boards of governors, presidents of universities and representatives of the Committee of Presidents of the Universities of Ontario. Ontario of course has 14 provincially assisted universities, and the Committee is also concerned with the new colleges of Toronto and Laurentian Universities, the Ontario of Art, and three other provincially assisted institutions.

The Quebec University Council (I find the name awkward, both in French and in English) is to have 17 members. In the bill as proposed, the composition of the committee is to be: the president;

nine persons from the university milieu; four persons from business and labour; the president of the University Research Commission; and two officers of the government. In addition, the University Council is to have a secretary appointed by the Lt.-Governor in Council on the recommendation of the University Council. The president is to be appointed for five years; representatives of universities, business and labor, for four years after the initial appointment; the president of the University Research Commission, for the period he is in office. The government representatives apparently can stay on indefinitely; the secretary is a civil servant. The Council is supposed to meet at least six times a year.

In looking at the composition of the University Council, several questions come to mind. Why nine persons from the universities, more than half the total? Why not say no fewer than six, if numbers must be fixed? Not every university necessarily has to be represented. Why specifically, and only, business and labor for the other four members from the community-at-large? (I would find the Council's size more acceptable if it permitted greater diversity in representation.) Why two officers from the government, when

Council should have greater diversity

the government appoints the entire committee, and in particular, the president of the Council, the president of the Research Commission, and the secretary? I can see using government officials from appropriate agencies, such as Finance, as consultants, but why make them members of the Council? Moreover, any Council employees will be appointed in accordance with the Civil Service Act, all of which sounds like the beginning of another bureaucracy, which could spell trouble for the universities. The chairman of the Ontario Committee has resisted strongly the idea of a large secretariat for the Committee for this very reason.

Bill 57 provides also for a University Research Commission to function as an advisory body to the University Council. The Commission's members are to be appointed by the Lt.-Governor upon recommendation of the Council; its president is also named by the Lt.-Governor after consultation with—as opposed to recommendation of—the Council. The Commission is to advise the Council on any matter relating to University research in the province.

In the establishment of the Research Commission, I see only an example of overstructuring. I see an advisory body to an advisory body. I cannot see why the work to be done by the Commission cannot be done by a subcommittee of the University Council or a committee comprised of members of the Council and representatives of the Conference of Rectors and Principals. It appears that the University Council itself has the authority to cope with the research question in any way it sees fit. One of the functions spelled out for the Council in Bill 57 is to "maintain close ties with bodies responsible for research and make recommenda-

tions to the Minister of Education respecting the development of university research." In the section of the bill describing membership of the Research Commission there is a paragraph that states: "The Council, with the authorization of the Minister of Education, may establish commissions and special commissions and determine the composition of such commissions and the terms of office of its members." If this isn't unnecessary duplication!

Now for a look at the functions outlined for the University Council. Section 2 of the bill states: "The principal function of the Council shall be to advise the Minister of Education regarding the needs of higher education and university research and to make recommendations to him regarding steps to be taken to meet such needs." These words would have sufficed, for the strength of the committee does not depend on a definition of its functions. However, Section 3 does delineate these as follows:

The council may, in particular

- (a) study the needs of higher education, taking into account the cultural, scientific, social and economic needs of Quebec, its human and material resources and student enrolment;
- (b) suggest short-and-long-term goals to be pursued to ensure the development of higher education and revise such goals periodically;
- (c) advise the Minister of Education regarding the development of universities and the creation of new institutions of higher education;
- (d) suggest to the Minister of Education the norms which may be adopted as regards standardization of the accounting methods of institutions of higher education;
- (e) study the annual operating and investment estimates of institutions of higher education;
- (f) recommend the amount and apportionment of annual appropriations to be made available for subsidies to institutions of higher education;

Recommendations to the university council

- (g) recommend appropriate steps to ensure coordination and collaboration between institutions of higher education and between higher education and other levels of education;
- (h) (This section, on research, was quoted earlier.)
- (i) collaborate in the preparation of laws and regulations respecting higher education and university research.

Clarification of some aspects of these functions might be called for, but on a whole they are quite clear. However, when looked at in conjunction with the functions set forth for the Minister, they cause conjecture about the actual role of the Council. As set forth in Section 4, the Minister of Education shall submit for the opinion of the Council:

- (a) any program which he intends to implement for the development of higher education

and university research; (my underline)

- (b) the annual operating and investment estimates of institutions of higher education;
- (c) the apportionment among institutions of higher education of the total amount of the annual appropriations made available for higher education and university research;
- (d) the steps which he intends to take to ensure coordination between institutions of higher education;
- (e) rules respecting the standardization of the accounting methods of institutions of higher education.

Areas of functions

It is clear that the area of functions for the Minister and the Council are to a great extent the same; what is not clear is the effective responsibility of the Council. The fact that the Minister is to submit any program he intends to implement (Section 4 a) implies that the Minister can reach independent decisions on programs without prior discussion with the Council or benefit of Council's recommendations. Does this Section refer perhaps to the University of Quebec, and if so, does this mean the university will be operated outside the terms of reference of the Council?

In discussion of budgets the bill states that the Council is to study the universities' annual operating estimates, etc., and the Minister is to submit for opinion the same estimates. The Council is to recommend amounts, etc.; the Minister submits for opinion the apportionment of the total amount made available. To whom are these budgets to be presented in the first place, the Council or the Minister? Do the universities individually present their budgets and programs to the Council, which, after study, recommends amounts to be granted, as is done in Ontario? The bill establishing the University of Quebec states that that university is to submit its budget directly to the Minister. If the provincial university is not within the scope of concern of the University Council, or if all budgets go to the Minister who only submits them to the Council after he has reached a decision, then, in my opinion, the value of having a University Council is negated. (The U. of Quebec may well supplant the Council after only a short while.)

The concern with standardization of accounting procedures described in Sections 3(d) and 4(e) may be of little significance. One wonders, however, whether it is an attempt, direct or indirect, to establish line-by-line budget control. While universities must be accountable for the use of public funds, they must not be so controlled that autonomy is jeopardized or change and development inhibited. On the other hand, perhaps this attempt at standardization is intended to have all institutions tie in with procedures to be set for the University of Quebec, which may lead, as one consequence, to a levelling out of salaries and other benefits.

In the explanatory notes for Bill 57 it is stated that the bill "obliges the Minister to submit

the principal steps he intends to take regarding the universities for the opinion of the Council." One can see this policy being established as safeguard, a possible means of avoiding arbitrary political decisions on the part of the government. It is not clear, however, as I noted earlier, at which stage the Minister is to ask for the opinion of Council. Moreover, as the Minister has the final say, there seems to be considerable to-ing and fro-ing involved in an effort to prove that he doesn't. It would make more sense to have a strong advisory group that could take the initiative in relationships with the universities, the Conference of Rectors and Principals, and other appropriate bodies and come up with recommendations that were such that all they required were minor amendments before being accepted by the Minister. If the Council were given the authority it should have, the Minister would not ignore its recommendations.

The Ontario Committee on University Affairs is to my mind a strong advisory body. It is comprised of able individuals and an exceptionally able chairman, who are surprisingly objective in their approach to the financial needs and program plans of the universities. They also know the limitations of the province's financial resources for higher education, and they look at the total picture.

A need for objectivity

I received the impression that both government and universities are aware of this capacity for objectivity and that each sees the Committee as an agent of the other. The Minister seems to accept the recommendations of the Committee with little or no change, and although there is always some dissatisfaction when universities do not receive all the money they ask for, the Ontario institutions realized that they were receiving equitable treatment.

Quebec has need of a similar structure. The role of the future University Council must certainly be made clearer. Questions other than those raised earlier must be answered. For example, will the Commission d'enseignement supérieur continue to exist? If so, for what? How will its activities duplicate or conflict with those of the University Council? Or will its members become part of the University Council? Will the University of Quebec operate independently of the Council, becoming subsequently the body controlling the direction of higher education and the future of existing universities? The picture is certainly cloudy, and unless the University Council turns out to be a much stronger body than now appears likely, it may end up being no more than a dummy organization. That could indeed be disastrous.

During the past year Mrs. Pierre was a consultant to the Ontario Department of University Affairs.



WE'RE MURDER

by Terry Ryan

Some years ago when I was an undergraduate a new senior professor came to join our English Department. We were very lucky to get him because he was eminently qualified. He radiated the formidable and thorough grasp of his subject that seems to be a special characteristic of British Ph.D.'s and he had behind him a long and distinguished career of teaching in one of the British Colonies of Africa. It was a pleasure and quite a privilege to study with him.

He had left Africa because the continent was in an uproar. The British colonial legacy was in the process of turning sour and because of the turmoil a great many people were forced to relocate. It's not an unfamiliar pattern; it's happened dozens of times in this century and Canada has profited more than most other countries from these upheavals.

This man told us a very interesting story when we were beginning a seminar on Romeo and Juliet. For some reason I remember the story well although there was no reason for it to make a strong impression on me at the time. But as the sort of turmoil which uprooted him has more recently become something of a backyard phenomenon, I have thought about that story often. There was a lesson in it that I'm just beginning to understand.

The incident happened very early in his career. He was teaching some African natives Romeo and Juliet and almost immediately he hit a snag. At the beginning of the play Romeo enters singing the praises of not Juliet, but Rosalind. Shakespeare's point in doing this is to contrast the false courtly love Romeo feels for Rosalind to the real love he will feel for Juliet. The Africans wanted to know why Romeo didn't marry Rosalind. Their families

weren't at odds; his prestige would have been increased; in all ways it would have been an advantageous match.

"You see", our professor explained to us, "They had no notion of what we mean by romantic love. For them one always married for advantage and a wife's worth could be measured in heads of cattle. For this reason it made it very difficult for them to understand the play."

He did his best to make them understand, just as he tried to make us understand. But it's lamentable to reflect that that long ago it was the exception rather than the rule to be aware that those Africans had a viable, worthy and important culture of their own. Virtually everybody felt that to educate the people in the colonies you

Africa's black englishmen

exposed them to what was most noble, timeless and uplifting in your heritage. Nobody felt that the natives in acquainting themselves with these riches were losing riches of their own. Nobody realized that it was a kind of violence against society and person to inadvertently turn African natives into black Englishmen.

We know better now. We have even done an about-face. We have begun a serious study of their culture and have discovered a vast storehouse of information and a heritage of permanent relevance and value. One of the results of this about-face is that we are just beginning to understand what the word culture means.

The colonial officers and the settlers took their British culture, their British reality and their British rituals into the African wilderness with them and like armour it kept them secure from any meaningful participation in an African ritual. It kept them from sharing an African's reality. It made it impossible

for them to get inside an African culture. Victoria's Empire flourished under the tropical sun with all its cultural values intact.

There's some justification in extenuating this blindness, this lack of awareness, this inability to learn from a new environment. But in the middle of the twentieth century this may well be a luxury we can no longer afford. Perhaps our very survival depends on developing a pluralism of cultural perspectives, a relativity towards our own realities and those of other people, and a sensitivity to new rituals even though they might at first seem bizarre and disquieting.

We learn our culture first of all the way we learn our language—unconsciously until it surrounds us like an invisible garment that we wear. We're at a point in our social and technological development where a major priority ought to be the re-learning of our culture as a medium of expression—the quintessential education technology.

Any culture is first of all a learning system—a multi-media learning system. It extends to all media from the simplest to the most complex. Take the medium of face to face communication. South Americans tolerate much closer distances between each other when they talk. North Americans allow themselves more room. This is a cultural use of space; in each case it makes communication possible. At a Washington cocktail party if a South American and a North American get into a conversation they will invariably travel the length of the room, the South American trying to get close enough to feel comfortable, the North American trying to get far enough away to feel comfortable. Their mime usually ends when the North American finds his back against the wall.

But this is a learning situation and the defining element is cultural. Whatever they are talking about the South American's understanding of the conversation will be that the American was

being evasive. "Why do Americans always try to avoid the issue?" The American's understanding will be that the Latin was being pushy. "Why are South Americans so opinionated?"

The medium of language is a major determinant in culture as a learning system. Some eskimo tribes have over

The closed south and the open north

fifteen words for snow. Each of these words describes a particular form snow can take. Each form has certain properties—and certain hazards. This makes it possible for one eskimo to explain to another the safest route from Ellesmere Island to Baffinland. It would probably be impossible to explain this in English without seriously endangering your chances of surviving the trip.

But something happens when a culture develops mass media. Because a culture is a learning system and each medium extends it there is a constant and vigorous feedback. The feedback insures that the culture will continue to grow and change. Mass media step up the feedback to terrific proportions. In the multi-media learning system, one or more of the media can become so amplified they can end up surrounding the culture making it oscillate at a sixty cycles per second pitch or squeal like the microphone in a P.A. system broadcasting the hum of the amplifier.

We can learn a lesson from our young people here. Recently I saw a guitarist in a rock group perform a solo on his guitar using nothing but acoustic feedback. He turned up the pickups on his guitar until they were picking up the residual hum of his amplifier

and speaker and then he began to play with dials to produce a weird and wonderful musical happening.

But turning a technology into an art form requires awareness and control as well as creativity. Education is primarily an art and as the new technologies begin to dominate it more and more control and awareness become more and more essential. We could end up oscillating at the speed of light uncontrollably; the system could break down completely. Or we can use the rock musician's creativity to find the new cultural patterns which will bring us into harmony with speed of light configurations.

I would hope that we can all accept as a basic premise that you can only learn in your own culture. This is not only the only moral thing to ask; it is also the only practical thing to ask. If you plug someone into a learning system with an entirely different set of cultural correlatives, meanings and values, he is hopelessly threatened and confused. You must, as much as you can, get inside his culture before you can help him. Either that or you must make the learning situation, or the medium, as neutral as possible and allow him full control of it.

Cultural differences can cause a

Culture, reality can break you down

breakdown; so can reality. A thing can be real in one culture and very unreal in another. This does not mean that it is one or the other. It means it is both. Something can be true in one culture and false in another. Again it is neither true nor false; it is both. To avoid breakdown you must abandon the comforting notion that anything is

real. It is only real to you and it might not be real tomorrow.

In place of the comforting notion that some things are actually real, you must develop an understanding of closed systems.

Some closed systems like Euclidean geometry are no longer taught as paradigms of reality. Children are no longer told that a straight line is the shortest distance between two points, that this is an axiom and it is self-evidently true. They are told geometry does not develop along a line that corresponds to reality. It obeys only one law: each new development must be not true but consistent with the logically independent structure.

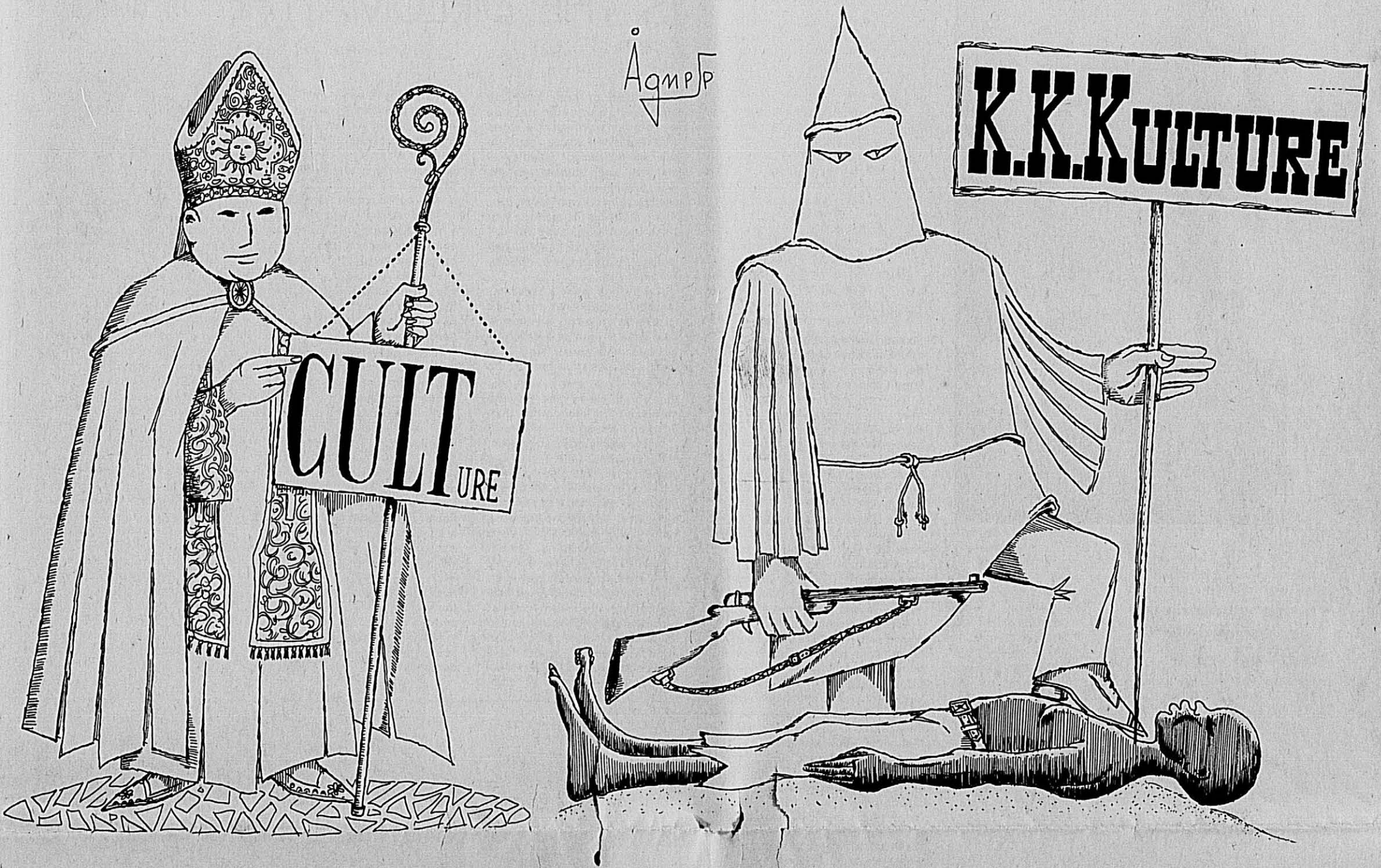
Linguists have told us that each language does not describe reality; it creates a logically independent structure like a geometry. Subject predicate relationships do not exist in nature. We have created them to order our environment. Now structural anthropologists are beginning to tell us that societies and cultures operate the same way.

Stanley Kubrick has given us an image of our evolutionary leap from ape to man. In his film "2001" a band of apes demonstrate a strictly ecological relationship to their environment until one of them discovers a sense of form. At this point he becomes a new species and begins to use this extension of himself to change his environment.

Herbert Read discusses much the same thing in "The Origins of Form in Art," an essay included in a volume entitled *The Man-Made Object*. Herbert Read gives us not an image but an idea. He considers that the development from ape to man was more gradual extending over hundreds of thousands of years but he finds the stimulus for the change in consciousness in the discovery of form.

Read describes the development this way:

The first stages in the formal development of the axhead were obviously pragmatic—a selection



ING OUR YOUNG

of the stone for size and compactness, for striking power consistent with handiness. Once this basic form had been standardized a process of trial and correction led to a gradual refinement.

Then began the final and most significant stage of formal evolution: the ax was divorced from its utilitarian function and further refined to serve as a ritual or ceremonial object. Form, having become divorced from function was free to develop according to new principles or laws—those laws and principles which we now call aesthetic.

Discovering a sense of form-in-itself as something different from an object of this shape or that shape is a fantastic

Culture with a capital C

evolutionary leap. It puts us at one remove from our environment and enables us to develop all kinds of symbol systems to control it—symbol systems we call tools, languages, technologies, media. But all of these systems operate according to aesthetic laws. Consistency, economy, and coherence are the bases of these laws. And in these aesthetic systems is the substance of our reality. We can never get back to a purely ecological relationship to our environment. And nothing is real. Our reality is as arbitrary a set as our culture.

I don't mean this to be a kind of academic tease. To me it poses a very real threat of breakdown. I find an example of this very problem in the recent American election. It became a kind of continuing debate on whether or not the phrase law and order is redundant. If you have one law and one culture, the argument

is probably academic. But if you have one law and more than one culture, law and order is probably not a redundant phrase and the debate becomes a practical and social conundrum.

Do you preserve law at the expense of order or preserve order at the expense of law? Many Americans seem to have made up their minds; they have opted for order and cultural homogeneity: they are fed up having their image of American society and their conviction about the American way of life turned off by the hippies, ridiculed by the yuppies, and challenged openly by the advocates of black power. They will not risk losing their cultural identity. They want their reality reinstated.

This problem is especially crucial for educators. Most people regard the educational system as the custodian of culture and when education begins to fail in this task they get very worried. In fact they get panicky.

They don't mean culture the way I have been using the term. They mean Culture—with a capital C—the best that has been thought and said, all the things that must be preserved in our heritage with the hierarchy of values intact. But this isn't culture as a learning system; it's culture as a museum. And there's no feedback. There might be a phony kind of check-off system like a cashier's wicket in a supermarket, but there's no feedback. If the feedback stops then the growing and the changing stop, and the learning system atrophies. It has become Culture with a capital C. And when you have Culture with a capital C that's a sure sign that there's a small c culture all around it and that's where the action is.

It seems to me that we're at a point in time where every educator has got to ask himself "Is my firm grasp on reality making it impossible for me to recognize another culture all around me?" It probably is.

The feedback from electronic media has amplified the learning system that is our culture to the point where a new

law of acceleration has begun to take effect. The cultural responses and values of print are now completely inadequate. If we cling to our firm grasp on reality and translate these responses and values mechanically to the new educational technologies, we become a colonial overlord to our own children. We murder our young.

One application of these ideas would be to direct some research into ritual. Normally people feel that the word ritual should be restricted to acts which have a religious connotation. They would also consider a ritual to be an actor series of acts that are quite fixed and allow for little variation. But more and more social scientists are finding a wider use of the term very useful for them. Erving Goffman, who made a great contribution to our understanding of social behaviour when he published "Presentation of Self in Everyday Life", has entitled his latest book: "Ritual Interaction".

If you use the word in this wider sense, it becomes a probe and all kinds of discoveries result. For instance it becomes easy to see that whenever two human beings meet there is an incredibly vast range of possible actions open to them, but only a limited number of actions are chosen. These are readily predictable and they

The rituals people play

depend on the ritual that is taking place. Some examples of rituals would be: the ritual of a chance encounter between two people who are acquainted, the ritual of a planned encounter, the ritual of a large conference. In each of these cases because we all belong to the same culture we know what constitutes permissible

behaviour and what behaviour is not permissible. More than that, we know how to act. We may not be able to articulate it well, but we know how to make the ritual work.

Let's take a closer look at a chance encounter. You're walking down the street and another person is coming towards you. You know him more or less well; you saw him only last week. One of the things you can do is pretend you don't notice him and thus avoid going through the ritual of a chance encounter.

But suppose your eyes meet or he makes a gesture or says something. The gesture constitutes an invitation to take part in the ritual of a chance encounter. Now you have to make a choice. If you ignore him or make a hostile response, you have refused to take part in the ritual. That's being rude; it constitutes anti-social behaviour. If you decide to go through the ritual, you make the appropriate responses and gestures and both of you go on your way. If you make inappropriate gestures and responses, the other fellow will be very discomfited. You will have broken the set which constitutes the ritual of a chance encounter. Unless you have gone on to another recognizable ritual, he won't know what to do. And, as you know very well, if you keep breaking ritual sets, they'll lock you up.

Obviously we have rituals because we need them. We are social animals and rituals are a demonstration of the way we have chosen to organize social behaviour. They are an essential part of our cultural system and, of course, every ritual is a learning situation.

But there is the possibility of a breakdown, here as well. You can make a distinction between living rituals and dead ones. The dead ones are part of culture as a museum and because rituals are so important to us dead rituals hang on tenaciously. But as our culture keeps on growing and changing at an incredible rate people, especially young people, realize that the feedback from a dead ritual is nil and they abandon them. Moreover they seek out or invent other living

rituals that are rich in feedback and are learning situations.

I regard the Chicago convention as an example of this. Thousands of young people said: "This is a dead ritual. There's no feedback and no real participation. It's a fraud." It's important to realize that these young people felt a desperate need to find a ritual that would express their deepest social convictions. You can't feed people on dead rituals; it doesn't sustain them. Well, the young people found a living ritual and there was lots of feedback; it was a real learning situation. Unfortunately the museum custodians were not in the mood to learn. And they were right to respond the way they did; they knew that if they agreed to become involved in that

Pigs curate doomed museum

other ritual, they would have been abandoning their reality. The museum would have disintegrated on the spot.

The pressure of electronic media have forced our living and growing culture to develop a whole new set of rituals. Rituals such as the sit-in, the protest march, or the demonstration are very rich learning experiences for young people. Television has gotten them used to that kind of involvement. And they demand it of all their experiences—even their person relationships.

Unfortunately our educational system is still firmly committed to

rituals which were developed by a print culture. The highest value is still the information quotient in a one-fact-at-a-time sequence when data is the cheapest commodity of our age and our young people have responded to the pressure by developing very sophisticated techniques of pattern recognition. The average classroom is still a technological desert compared to almost any middle class home. Moreover the norms which govern ritual interaction in the classrooms have changed very little. These require so little involvement and tolerate so little participation even someone with all the biases of print culture intact finds it tedious. Can you imagine what it's like for someone accustomed from birth to a much higher level of sensory stimulation?

Clearly there's so little feedback the patient is practically moribund. If I were asked about the morality of a transplant I would recommend yanking out whatever vital organs remain and burying the rest.

But let's not ignore the hopeful signs. Young people have discovered new rituals for us and we can turn their energy into a breakthrough. Putting the new technologies into an educational environment will release that energy for us. If we can ignore the information quotient and resist the temptation to force the new technologies into static and moribund cultural patterns, then we can avoid a breakdown. And perhaps our awareness of how our culture, our reality and our rituals are changing can begin to keep pace with the furious rate of change in our century.

Terry Ryan is in media study and research at the National Film Board in Montreal.

PASKAL



CHASING BUTTERFLIES

by Merrily Paskal

Sometimes the spirit seizes me and I think all kinds of things and today I thought I was God. But I knew I couldn't count on it. So as a half-way, in-between compromise I put on my wings to fly to school. About an hour later not having left the ground I took the bus with all the other people who would come back on the bus even though I'd try to fly and not like I always do make it.

That day there was nobody to play eyes, looking through the black into the light and smiling like the trumpet was blowing. So I made everything all green and leafy and played chasing butterflies by myself in my own head.

Sitting on the bus seat I tried to paint a picture of Luke's face. But I didn't know whether to paint the tears or the smile and I couldn't paint the laugh and my heart went all over the picture and there were too many colours at the same time. Then, I tried to tape Luke's voice. But I didn't know whether to stay close or move far back. Very close the recorder ping'd and didn't register and far back the blustering unpredictable escalations and juxtapositions made a distortion. And I laughed and felt bad. When I stayed just so, I heard the same as everyone else and I wanted a special for forever always. So today, today I tried to photograph all of Luke and I did it through a camera and I have a photo that is one millionth Luke and I thought I'd better do a movie. But Luke knew I was filming and I still don't have him off film and I wonder how you keep people without being locked up in the same life with them.

Somebody stepped on my toe and I touched and remembered Len and I lock the door so no one can really come in. And we don't go out much. Sometimes we go to bed together and sometimes we go to bed together alone. And we always have each other and we don't and it isn't desperate but we go inside each other quite often but then we have to come out and I wonder if I can have as much as I want or if I would choke and be alone in the hello hospital wondering why I didn't swallow.

Sticky gumdrops in the ad and clammy people space cramping until I left empty my seat to sway standing. Holding on, dreaming into the window-glass the soft fringed face, brown, and the wide-open eyes that look and look even when it's only music. Holding on, loving the blurry baby face but not too much because there is only time and she is growing and eats a lot. And time pushes and I push her and regularly, all the time, I strike myself over the head and stroke her and the time chimes and most of all I wonder will she tick and not boingg.

And the bus goes along and sometimes I am standing steady and sometimes I'm not and I would hate to have me balanced all the time every day in and out the same and I wonder why I try when I do because if I did I would let go. It's fun catching butterflies when you never do but if you hold them too tight they die and then you don't see them how they are, alive.

And in the empty seat in front me, into a little space, a white lady nudged down and smiled. And the trumpet blew and I stopped playing the game in my head so I could play eyes.

MUSIC SCHOOL: IS THE DIPLOMA THE THING?

by Steven Freygood

To live a life of music is difficult because it demands that you invent your own world, a world with values only you can set. Consider the following: I asked a second year piano student why she was studying the piano and what she hoped to do with her studies. "I am studying the piano so that I can travel around the world." "Are you any good?" I asked, half joking. "I don't know, nobody ever told me."

A very fine artist I know has practically abandoned his talent to take up university administration. What began as a necessity has become a career. And what does administration have to do with art? In so many cases like this it is tragic to note that the musician is far more gifted than the administrator.

A few weeks ago I suggested, entirely without malice, that one McGill ensemble should learn repertoire instead of preparing public concerts. Now this ensemble worked very hard to prepare a concert with results which were musically disappointing. The ensemble director, ordinarily a very affable fellow, became angry when he read my column. "Those kids worked damned hard on that concert. What right have you to tell them they shouldn't perform in public again!" "Look," I said "they aren't training to be profes-

sionals. Why do you want them to perform in public?" His answer, I recall, was, "If you had your way my ensemble would be just another class. The kids should have something to look forward to." He may be right, but what does a public concert really have to do with music? Does a man study music because he loves to give concerts or does he give concerts because he loves music? Certainly these are not clearly defined alternatives, but it is worth noting that Glenn Gould and The Beatles have virtually ended all public performances.

A composer introduces his student to a colleague. "I would like to introduce you to a gifted young composer, but, of course, he hasn't finished his degree yet." Now, what does one necessarily have to do with the other? The introduction might have been, "I would like to introduce you to Harry Somers. Of course, Mr. Somers has not finished his degree yet." Currently I am writing my first symphony, a sort of happening: the audience will fall into a hush, the conductor will step to the podium. He will raise his baton and as it descends the orchestra will rise in a body and present their diplomas.

The McGill Faculty of Music is acutely aware of the conflicting demands on the music student.

Entrance requirements are handled very flexibly with an understanding that students vary widely in their areas of development. In general the student has a great deal of freedom to complete his course of studies at his own rate. The music faculty was the first to invite students to sit on all committees and the first to offer students parity on its curriculum committee. Furthermore, all committees are open-ended.

At the Feb. 7 meeting of the curriculum committee a number of basic issues were discussed. It was suggested that a credit system similar to that used at any American universities be adopted. It was suggested that some attempt be made to formulate minimum essentials in each area of studies. From the discussion at this meeting it was evident that both faculty and students were concerned that students should be given some sort of credit for the extra ensemble work they may take on. Finally it was suggested that a student should be able to study theoretical courses which are relevant to his major concentration. If the implications of each of these suggestions is followed to its logical limits the result will not only be a change in curriculum but a complete revolution in teaching methods.

FACULTY BAND: THE MUSIC COMES OUT AND GRABS

by Steven Freygood

If you haven't yet had a chance to hear the Faculty Band I suggest you attend their next concert to hear good solid musicianship and some rousing entertainment to boot. The one thing I have always enjoyed about a band concert is that you don't have to lean forward in your seat to concentrate; the music comes out and grabs. Music doesn't have to be extremely subtle to be good. Queen Elizabeth I, I am told, loved sonnets and virginals, but she was equally fond of a bawdy joke and "the noise of sackbutt and kettle." The band's director, Dr. Israel Katz, did manage to avoid the most obvious music for band but I think we were pleased that he did throw in a couple of favourites. Works ranged from the well-known Vaughan Williams Folk-song Suite which was easy enough to give the band confidence and entertaining enough to keep us interested, to "Town Piper Music" by Richard Mohaupt, an unusual and difficult piece for band, written in that style I have come to associate with New York composers.

As I mentioned in a previous column Dr. Katz made his escape from the anarchy of Berkeley and last Fall made his appearance at McGill where he created his forty piece band out of nothing. He is aggressively creative and full of humour, both qualities sadly lacking in English-Canadian artists. The first band concert, given in December, was generally unmusical and undisciplined but was certainly worth putting on, if only to demonstrate how rapidly this excellent group of musicians could pull themselves together. It is certainly to the credit of the brass and woodwind departments that except in one or two obvious places (strangely the very first and the very last notes) intonation was very good. Every one of the soloists played well. Since I am very sensitive on this point I would also like to congratulate the horn section.

In my last review of the band I said that Katz conducted like he was churning butter. Well, now

that the band is well disciplined he has demonstrated both confidence and control as a concert conductor. His stage presence is charming and humorous. In "Elisa's Procession to the Cathedral" (from Lohengrin) he showed complete control of the long crescendo which is the substance of this piece. With complete confidence he led the band through the difficult meter changes and poly-rhythms of Mohaupt's "Town Piper Music" (remember student musicians must have complete confidence in their conductor to give their best). At no time did the tempos drag, a common problem with student ensembles. As a final note I would like to say that I am impressed by a man whose first thought after giving a concert is to take his children out for ice cream.

During the intermission I talked to Dr. Katz about my articles on the purpose of concerts at university. An interesting proposal was discussed which the Faculty might note. Certainly the main function of an ensemble class is to study repertoire and to learn to work together as an ensemble. A secondary consideration, however, is to teach an ensemble how to prepare for a professional concert. It was proposed that during most of the year the class would read through repertoire. The best performers would turn up or not turn up as they wish. Several times during the year, however, the ensemble would take on a crash schedule to rehearse for a concert. Actually, I believe that some of the smaller ensembles already use this procedure.

INTERNATIONAL STUDENT COMPOSER'S SYMPOSIUM

As a staunch classicist I really hate to break up the form of this article, but I would like to talk about an unusual event starting this Friday and finishing next Monday night. The McGill Faculty of Music will be host to the fifth annual International Student

Composer's Symposium. Now this ominous sounding title simply means that a passle of artists are going to drink, spy on each other and listen to a lot of music. Both the faculty members and the students at McGill who are organising the symposium have made a real effort to keep it from bogging down in formalities. If you have a classical bent, who knows, it may even be as much fun as the Monterey Folk Festival.

The schools which will present works at the five concerts are McGill University, The Quebec Conservatory, Bennington College, the Eastman School of the University of Rochester, the New England Conservatory, the Royal Conservatory of the University of Toronto, the State University of New York at Buffalo, the Mannes School of Music, the University of Pennsylvania. Although all five concerts are free and open to the general public, they are meant as workshops and will be from 35-45 minutes in length. In addition to the concerts, on Saturday night there will be three lectures (fear not, they will be well illustrated!) and a panel discussion by Istvan Anhalt, Serge Garant, and Harry Somers on new concepts in vocal writing. From my experience at the first symposium and my knowledge of the panelists, I can safely say that you won't have to be a composer or a musical expert to get something out of the discussion. (A schedule of events may be found on page 8 among Coming Events.)

At the first International Symposium I learned three things; first, quite a large number of people write music; second that some of this music is not as good as mine; finally that a good composer is not necessarily a recognised expert on anything in particular. In short, the Symposium offers an ideal opportunity for young musicians to exchange ideas and for their teachers and the general public to hear what tomorrow's composers will be saying.

POET'S CORNER

Submissions are welcome from anyone who belongs to the McGill community. Manuscripts should be typewritten and the author's name, address, and telephone number printed clearly on each submitted sheet.

Stuart Gilman edits

Theall interview

PART ONE continued



Biography

Professor D. F. Theall was born in Mount Vernon, New York, and attended Yale University where he received his B.A. degree. He received his M.A. and Ph.D. in English from the University of Toronto, for a doctoral dissertation on the subject of Communication in Modern Poetry, a research project carried on under the direction of Marshall McLuhan.

In 1953 he served as secretary to the first McLuhan directed research project, a Culture and Communications Seminar at the University of Toronto and joined the full-time staff of the University of Toronto in English. He became a professor of English at the University of Toronto and Chairman of the combined departments of English in 1964. In July, 1965, he assumed duties in York University as Director of English Studies, Atkinson College, and Director of Communications Studies.

He has published in the fields of Linguistics, Literary Theory, Literature, Communication, and Education. Publications have appeared in various literary journals in the United States and Canada. He was chief script writer for an award-winning 78 half-hour program television series for new Canadians entitled "Let's Speak English" based on a five volume course of which he was a co-author and he has acted as a member of the Cooperative Educational Television Board of the United States and Canada as well as a consultant for the CBC and the National Film Board. He is currently engaged in preparing a Dictionary of Literary Criticism and Symbolism and is pursuing research in communications and the arts. In 1965-66 he was engaged with a group of 7 University staff and 5 adjunct staff as well 35 community participants in a special research seminar on HUMAN COMMUNICATIONS: THE STRUCTURE OF INTERACTION at York University.

He is Programme Chairman of a forthcoming national conference on film and related media involving the universities and the National Film Board of Canada. Prof. Theall was a contributor to DESIGN FOR LEARNING, a joint Toronto Board-University of Toronto study on education and has participated in a number of conferences and committees concerning education at all levels. His major academic interests are in the inter-relationship between the various arts (general aesthetics), the nature of human communications and the role of the arts in general education.

His publications in literature include studies of literary theory, Eighteenth Century Literature and Contemporary Literature. Currently he has just completed a study for the Canada Council on an information service for the visual arts. He is also completing a research study in multi-media and environmental presentations at Expo 67 for the Canadian Government.

student, conservative and radical, reveals horror—not merely the horror of seeing a valuable computer lost which might have been used in so many ways, but far more important, the damaged lives and the damaged personal relations which, horribly enough, people forgot in their first reaction about the machinery and the IBM cards.

The media world that we are in tends to simplify issues by reducing them to epigrammatic statements—headlines, tag quotes and the like. These tend to generate simplified antagonisms which replace the truly agnostic dialogue that should be going on between media. What worries me about the modes on both sides of this kind of controversy, is the tendency to escalate and polarize. I don't think anything can be solved openly by either escalation or polarization. Polarization is going to result in a fascism or an authoritarianism on one side, whichever wins. Escalation, which contributes to the polarization merely means that one side is going to win, and the large, important, middle activity is going to be lost.

Fundamentally, the University has to be a very diverse kind of body, with very wide possibilities for creative thought within it. This cannot be achieved if that diversity is eliminated by one side winning.

GILMAN: *What would you then consider a positive alternative to the kinds of extreme activity which has been going on both among certain sectors of the student population and certain sectors of the administration?*

THEALL: I don't think I'd use the word "administration" here. I think that if you're using a word, the word to use, probably, is "certain strongly committed areas of the staff," because, if anything, the most vociferous spokesmen have been professors and not administrators, who actually have tended, within the situation, to work with a certain greater amount of equanimity than some extreme statements have suggested they should.

I think that if you want, though, to think of what the alternatives are, it is going to require taking the students very seriously, taking one another's views among the staff very seriously, and not adopt-

The Loss of Something Precious?

ing the attitude that this turbulence is keeping me away from what I really should be doing. It's keeping all of us away from what we really want to be doing. I don't think any of us are trained as politicians, or as people, to engage in solving the problems of structure. But if we don't do it, we're going to lose something that's very precious.

I do think that some way has got to be found to restore good faith, goodwill. Unfortunately, one has to say that they don't exist at the moment. I think McGill should stop being defensive about their not existing, because it isn't particularly a McGill problem.

The Cox Report at Columbia traces what has pretty much become a pattern. But killing the activists, metaphorically, is not the solution. In the first place, they

are a minority of the students. There's a still large, central majority of the students who are to a greater or lesser extent dissatisfied. Most students, particularly those interested in humanities and social sciences, have adopted a whole new style of thinking, a whole new way of responding.

And that has got to be incorporated now. I say, "has got to be incorporated now," not because it's giving in to them, but because it has a value.

GILMAN: *Would you like to be Dean of Arts and Science?*

THEALL: I don't think any academic ever really *likes* to be an administrator. I think there has been a lot said about this, a certain amount of humor expended over it, at various people's expense, but I think, really, that any of us who have started out in an area in which we are interested in pursuing intellectual life, do not, in the simple sense of the word, *like* to take on administrative duties. Whether one *would* or not depends on what one thinks one could do in a specific situation to improve the climate for oneself and others, in which these activities can be carried on.

To maintain a vision of academic excellence while allowing for diversity and to permit the necessary variety of approaches in humane studies is crucial and it would be essential to know how to achieve this.

GILMAN: *Do you think that there is a very definite political dimension to the Gray Affair? It's not merely a matter of his alleged disruptions.*

THEALL: Well, I'm not, in any unqualified sense in favour of Stan Gray's platforms or points of view.

Pluralism and the Crisis in University: a necessary Modus Vivendi

I don't think there's any illusion on his part that I am. I'm not a supporter of the kind of politicization of the University that Gray and people like that represent, because obviously my notion of pluralism and their notion of a critical university come into some areas of conflict. But I'm firmly convinced that even they are reasonable enough to have some area of compromise. And even if they were not that reasonable, they would have to come to some area of compromise if a majority of students and liberal faculty found a modus operandi.

GILMAN: *Do you believe in the supremacy of reason when it comes to techniques of persuasion?*

THEALL: Not really. No, I don't think that you could believe completely in reason as a technique of persuasion. I think this is partly because most issues are extremely complex. And the average person, whether an academic or someone else, just does not sit down to analyze the totality of the issue in every case. And he will be influenced by what occurs around him; his personal emotions, other people's attitudes, which can be far from reasonable.

Alternatively, I think that everything should be rationalized and supported by reason, so that it's available to people who want to look at reasonable or rationalized arguments. But to assume you're going to win the end of putting those points across by reason is, of course, to be naive about the way people operate. You could take the confusion in the University on the current CEGEP issue as an example of this. I doubt that every decision that's being made by faculty bodies with relation to CEGEPs is coldly calculated in terms of the reasons at the moment.

THOMAS: *Can we jump from persuasion to propaganda?*

THEALL: Obviously, it is very important to recognize propaganda, and I think that part of the way in which a lot of people misread the Daily is that they do not see it as a propagandistic journal in its point of view. Starowicz is superb at what he's doing, and knows precisely what he's doing. He's

doing it well. To try to read it for what it is not is, of course, to adopt a false view of the Daily. It certainly poses a need for alternative forms of information on campus, because there should never be the situation in which only one view is being expressed.

I don't think that means that something like the Reporter should get propagandistic in a gut kind of way and devote itself to all of the old patriotisms of the university—milieu. I think that it is impossible for it to be objective. It's going to have to support the university as the university sees itself, and is going to have to be recognized—and I think this can be done with some degree of seriousness and rationale. But it has to be done with a point of view. And it has to be done with a point of view that perhaps—

Perhaps the wrong thing with the Reporter is that there's only one Reporter. And there's more than one staff point-of-view. Or, the Reporter is an administration organ and it should be a staff organ. But I think the solution to this is reasonably simple—I think it is to use different issues of the Reporter to propagandize, if that word has to be used, different positions. Which, I think, to some degree, it is doing. You're being paid by the university to do a public relations job for the university. Now, what makes this difficult is that the university is not an entity, but an amalgamation, a federation, a collection of points of view, of attitudes and this is a great deal more difficult to speak for than what Starowicz has to speak for. You can't win easily!

THOMAS: *What is the prime role of the university today?*

THEALL: The prime role of the university is what it has always been—the development and progress of knowledge. A healthy

Progress of Knowledge—Academic Standards

university depends on the recognition and growth of academic excellence. A great deal of fear at the moment seems to center around the potential loss of academic standards; but there is little to fear from this area. People would do well to read the Cox report on the disturbances at Columbia, for what they say in their introduction is very true: "The present generation of young people in our universities is the best informed, the most intelligent and the most idealistic this country (and Canada's situation is similar) has ever known. This is the experience of teachers everywhere."

The pressures of this student population, especially in the arts and the humanities which have tended to be neglected, is creating and will create a considerable upsurge of activity in the arts, the humanities and the theoretical aspects of the social sciences. While students may be skeptical of the accepted methods for the transmission of knowledge, they are most willing to pursue difficult and scholarly discipline when it is presented to them in a serious and committed manner.

One of their major quarrels is with the empirical tradition of re-

search which has been widely prevalent in North America. They frequently insist on a broader and more theoretically based comprehension of the subject. But this is something in which people like Rene Wellek and Austin Warren warned us we were lacking back as far as 1945 in *The Theory of Literature*.

Another concern is with the boundaries of disciplines, which is something that serious researchers share with them. They are seeking academic quality and will be sensitive to this even in teachers whom they feel do not communicate easily or readily, but who are willing to try to bring them to some kind of understanding. Sometimes even their rationalistic insistence on a single "critical" position, while it may be naive and over-enthusiastic, is a clear indication of their desire for rigor and consistency. It may be that since this vigor has been easier to obtain in the sciences than in the arts that there is more acceptance in the sciences and more severe criticism in the arts.

The university today must discover ways of engaging and exten-

New Generation and New Excellence

ding the potential academic excellence of this generation. For this, professors dedicated to research, but capable of sharing the ways and means of pursuing intellectual and academic activity are necessary.

THOMAS: *What about the need for change in the university which is frequently talked about?*

THEALL: Certainly the university must "make it new" in the words of Ezra Pound paraphrasing Confucius. The vital development of knowledge can only come about in an environment that is changing. There is, however, a tremendous drive for change today, because students are aware how the problem of numbers, the question of costs, the expense of equipment has posed critical questions for their education.

Having, as the Cox report suggests, highly developed "social consciousness" and "human sensitivity" they are acutely aware of many of the social problems impinging on the university, such as the pre-selection of students from certain classes and backgrounds which Jencks and Reisman have pointed out in their study of North American education. All this builds up great pressure for immediate change.

In addition, the student's urgency is paralleled by that of younger faculty, especially in the humanities and social sciences (though by no means exclusively there). Part of academic excellence is dependent on the academic milieu, its atmosphere, its integrity and its sensitivity. This enforces the need for extensive discussion with wide participation. It is essential that the younger staff as well as the students participate more widely and more fully in this discussion, because without the younger staff an important ingredient of the university community is overlooked.

THOMAS: *What do you suggest for this kind of interest to develop?*

THEALL: I think there should be a place—a sort of modern forum—where everyone in the university can discuss any issue which they feel involves academic excellence, which may include the atmosphere, the milieu, etc. There is at present no mechanism through which every individual staff member can necessarily get their views expressed. In a period where we have problems like disruptions it is very important that they do get their views expressed.

CONCLUDED NEXT WEEK:

Don Theall on Marshall McLuhan and other things.

coming events

10 MARCH TO 17 MARCH

Send notices, photos, of Coming Events to: Joy Macurdy, 392-5306, Information Office, McGill—by Tuesday, 5 p.m., one week in advance.

MONDAY 10

MCGILL PHOTOGRAPHY CLUB EXHIBITION: 9 to 5 p.m., University Centre, Rooms 123 and 124. Until March 15.

INSTANT THEATRE: Les Ballets Modernes du Canada, under the direction of Hugo Romero. 12:00, 12:40, and 1:20 p.m. Admission \$1. Place Ville Marie.

HILLEL NOONDAY FORUM: Prof. Bracken (Philosophy Dept.) speaks on the Jewish Studies Programme at McGill. 1 p.m., Hillel House.

BOARD OF GOVERNORS MEETING: Executive Committee. 12 p.m., Faculty Club.

MARAT-SADE: Film presented by the Literary Society. 7 and 9 p.m., L-132. Admission 50¢.

LOYOLA COLLEGE: "Universities, Students & Social Change." Social Change Series lecture by Prof. West. 7 p.m., D-105.

QUEBEC, CANADA, THE WORLD—TODAY: Marianopolis 1969 Lecture III. Grace MacInnis speaks on, "Canadian Affairs." 8:15 p.m., Good Counsel Hall, Marianopolis College. Admission \$2.

PROBLEMS IN MICROBIAL IRON TRANSPORT: Dept. of Microbiology and Immunology lecture by Dr. C. E. Lankford (Univ. of Texas). 8:30 p.m., 3775 University. Further information—Dr. Chan, 842-1251.

TUESDAY 11

UNIVERSITY ADMINISTRATION MEETING: 10 a.m., Room 609, Administration Bldg.

MEETING OF DEANS: 12:15 p.m., Principal's Office.

MAUT EXECUTIVE MEETING: 12:30 p.m., Faculty Club.

INSTANT THEATRE: Premiere—"For Husbands Only," by Mac Shoub. 12:00, 12:40, 1:20 p.m., Place Ville Marie. Admission \$1.

CAMPUS CONCERT: Ivana Pelnar, guitar; Matthew Meyer, flute; Ronald Headland, piano. Telemann—"Sonata for Guitar and Flute." Guilianna—"Sonata for Guitar and Flute, Opus 85." Molino—"Nocturnes for Guitar and Flute, Opus 37." Chopin—"Ballade No. 1, Opus 23." "Ballade No. 4, Opus 52." "Barcarolle, Opus 60." 1 p.m., Redpath Hall, admission free.

CAREER TALKS: Guidance Service series. "Careers for General B.A. and B.Sc. graduates." Speakers from the Royal Victoria Hospital and department stores. 1 p.m., Leacock 26.

DISCUSSION—THE MATHEMATICS PROGRAMME: Faculty of Arts and Science students. 1 p.m., Leacock 219.

DIALOGUE 30: "Welsh Thomas," the poetry of Dylan Thomas. 1:15 p.m., L-132. Admission free.

MEETING OF THE COMMITTEE ON RESEARCH OF THE GRADUATE FACULTY: 2:30 p.m., Graduate Conference Room.

FACULTY OF ENGINEERING MEETING: 4 p.m., Engineering Faculty Room.

THE FUNCTION OF SONG IN BIRDS: Dept. of Zoology seminar with Dr. J. B. Falls (Univ. of Toronto). 4:30 p.m., Stewart Biology Bldg., S 3/3.

WOMEN ASSOCIATES: Talent Night. 8 p.m., Faculty Club.

MSO CONCERT: Andre Watts, piano soloist. Rachmaninoff—"Concerto No. 3 in D minor." Moussorgsky—"Prelude to Kovatschina." Stravinsky—"Petroushka." 8:30 p.m., Salle Wilfrid-Pelletier.

YELLOW DOOR COFFEE HOUSE: Kelley James of Vancouver, contemporary folk and humor. To March 12. 3625 Aylmer Street.

WEDNESDAY 12

LOYOLA COLLEGE: Commercial Arts Open House. Films, television programs, collages, art work produced by the commercial arts students. 10 a.m. to 10 p.m.

MARKETING CONCEPTS AND STRATEGY: Management Development Institute course with Dr. Brian Dixon (York University). 392-5870.

STABILITY IN NON-CONSERVATIVE SYSTEMS: Mechanical Engineering Dept. seminar in mechanics, with Dr. G. Herrmann (Northwestern Univ.) 4 p.m., Room 226, McConnell Engineering Bldg.

MEETING OF PHYSICAL SCIENCES DIVISION IV: 4:10 p.m., Room 102, Physics Bldg.

MICROCHIRURGIE VASCULAIRE: MNI lecture by Dr. A. Godon (Hotel Dieu Hospital). 5 p.m., Montreal Neurological Institute Amphitheatre.

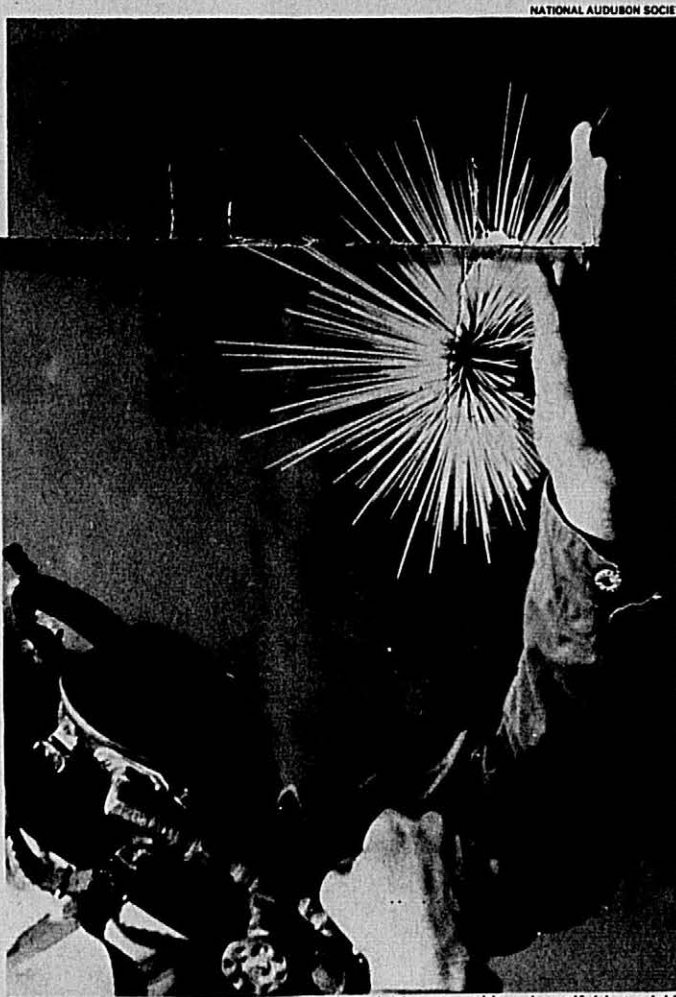
BIOCHEMISTRY DEPT. SEMINAR: "The Interaction of bacteriophage T4 with host cell walls during the latent period, and the mode of penetration of cells by bacteriophage ØX174," with Dr. Dennis T. Brown (Dartmouth College). 5:15 p.m., Palmer Howard Theatre.

AMERICAN COMEDY EVENING: Classics Series. 8 p.m., L-219.

MONTREAL FOLK WORKSHOP: Guest Arthur Kendrick—traditional English folk. 9:15 to 9:45 p.m. and 10:45 to 11:15 p.m. Performers from the audience, 8:30 to 9:15 p.m. and 9:45 to 10:45 p.m. Moose Hall, 3485 Park Avenue. Admission 75¢. Information, 849-8895.



Compositions from the leading music schools of Canada and the U.S. will be performed, usually for the first time, at the STUDENT COMPOSERS SYMPOSIUM, Friday, Saturday, and Sunday.



One of the most popular trophies of skin divers is the sea urchin, a beautiful but prickly underwater creature, whose existence is portrayed, along with many other fascinating creatures, in THE BAHAMAS—TOP TO BOTTOM. Thursday.

THURSDAY 13

LOYOLA COLLEGE: Poverty Symposium. Speakers from government, labor, and industry. 10 a.m.

SGWU GALLERIES: Gallery I—Annual Fine Arts Students Exhibition. To March 29. Gallery II—"The Glass Menagerie," an exhibition of photographs by Alice Wells. To March 22. Hall Building.

WOMEN ASSOCIATES: Current Events Group. Lecture, "The Middle East." 2 p.m., Faculty Club. Further information, 488-3556.

SENATE ACADEMIC POLICY COMMITTEE MEETING: 2:30 p.m., Room 608, Administration Building.

VERDI REPERTORY CINEMA: "Morgan!" by David Warner. "Work is a Four-Letter Word," by Peter Hall. 5380 Boul. St. Laurent. Information, 277-4145.

SGWU CONSERVATORY OF CINEMATOGRAPHIC ART: "Feu Mathias Pascal," dir. L'Herbier, 1925. 7 p.m. "Metropolis," dir. Fritz Lang, 1925. 9 p.m. Admission 75¢. Hall Bldg.

NFB PUBLIC SCREENING: "The Forest" (John Spotton, 20 min., b & w). "Ca n'est pas la faute à Jacques Cartier" (Georges Dufaux, Clément Perron, 72 min., color). Botanical Gardens Auditorium, 4101 Sherbrooke E. 8 p.m. Admission free. Information, 879-4823.

THE BAHAMAS—TOP TO BOTTOM: Audubon film and lecture by Harry Pederson. Undersea life—octopuses, lobsters, barracudas. 8:15 p.m., L-132. Admission \$2.

LOYOLA COLLEGE: "The Implications of the Quiet Revolution for English Language Education." History lecture by Prof. Michael Oliver (McGill). 8:15 p.m., Vanier Auditorium.

YELLOW DOOR COFFEE HOUSE: Mike Leibson and Mark Zern, traditional and contemporary folk. 3625 Aylmer.

FRIDAY 14

DIURESIS: Pre-Medical Society film. 1 p.m., S 1/4.

CAREER TALKS: Sponsored by the Guidance Service. "Careers in Psychology." Speakers, Dr. D. C. Donderi and Dr. R. Pihl, McGill Psychology Dept. 1 p.m., Leacock 26.

ERICH HELLER—SGWU LECTURE: "Notes Upon Notes by Yeats in the Margins of Texts by Nietzsche." Dept. of English lecture by the author of "The Disinherited Mind," "The Ironic German," and "The Hazard of Modern Poetry." 2:15 p.m., SGWU Hall Bldg., Room 620.

PROFESSIONAL GRADUATE STUDIES MEETING: 3 p.m., Arts Council Room.

MORAL ISSUES IN ECONOMIC DEVELOPMENT: Centre for Developing-Area Studies lecture by Prof. B. S. Keirstead (Univ. of Toronto, Dept. of Political Economy). 4 p.m., Leacock Council Room. Further information, 392-5321.

CONCERTS PUBLIC DE RADIO CANADA: "Ensemble d'instruments anciens de Montreal," directed by Otto Joachim, with "Le petit ensemble vocal," directed by George Little. 8:30 p.m., Salle Claude Champagne. Tickets available from Radio Canada.

STUDENT COMPOSERS SYMPOSIUM: Mannes College of Music and Conservatoire de Musique de Montreal. 8:30 p.m., Redpath Hall. Admission free.

SATURDAY 15

SYMPOSIUM ON EXAMINATIONS AND COURSE GRADES: Committee on Educational Procedures investigation of aspects of the evaluational procedures presently in use throughout the University, to consider alternatives which may be better educational tools than those presently employed. Speaker will be Dr. Benjamin S. Bloom (University of Chicago), whose "Taxonomy of Educational Objectives" has become a classic in the field of course design and evaluation. Further information from the Committee Chairman, 392-5082. 9:30 a.m., Leacock 132.

STUDENT COMPOSERS SYMPOSIUM: Eastman School of Music, University of Rochester, University of Toronto. 10:30 a.m., Redpath Hall. McGill, New England Conservatory of Music. 3:30 p.m., Redpath Hall. "Composing for the Voice and Related Matters," lecture and panel discussion with I. Anhalt, S. Garant, and H. Somers. 8:30 p.m., Redpath Hall. Admission free.

SARAGOSSA MANUSCRIPT: International 35 series. Dr. Wojciech Has, Poland, 1965. 6:30 and 9 p.m., PSQA.

SUNDAY 16

STUDENT COMPOSERS SYMPOSIUM: State University of New York at Buffalo, 11 a.m., Redpath Hall. Bennington College, University of Pennsylvania, 3:30 p.m., Redpath Hall. Admission free.

UNDERGROUND FILM CENTRE: "Bessie Smith," "Siva," "Peaches and Cream," "Chanelle Lavee," "Nepo," "Bessie," "Garson." 4, 6, 8, 10 p.m. Revue Theatre, Maisonneuve and St. Marc. 523-2816.

VERDI REPERTORY CINEMA: "Cul-de-Sac," and "Le Couteau dans l'Eau," by Roman Polanski. 5380 Boul. St. Laurent. Information, 277-4145.

INSTANT THEATRE: Baroque Music and Poetry, featuring the Montreal Music Viva Orchestra, under the direction of Dr. Berljawsky. 8:30 p.m., Place Ville Marie. Admission \$1.50.

MONDAY 17

INSTANT THEATRE: St. Patrick's Day special. 12:00, 12:40, 1:20 p.m. Place Ville Marie. Admission \$1.

WARRENDALE: Film sponsored by the Chaplaincy Service. 3 p.m., Room 204, McConnell Engineering Bldg. 5 p.m., Leacock 132. 8 p.m., Palmer Howard Auditorium, McIntyre Bldg. Admission 50¢.

QUEBEC, CANADA, THE WORLD—TODAY: Marianopolis 1969 Lecture IV. David C. Munroe on Quebec education. 8:15 p.m., Good Counsel Hall, Marianopolis College. Admission \$2.

MCGILL CHAMBER ORCHESTRA CONCERT: Lili Kraus, piano. Germiniani—"Follia." Mozart—"Piano Concerto in E flat major, K. 271." François Morel—"Départ." Bohuslav Martinu—"Sextet for String Orchestra." 8:30 p.m., Port Royal Theatre.

RADIO MCGILL

DAILY, MARCH 10 TO 15 (ON CAMPUS)

News: 20 minutes after every hour.

Insound: 12 to 2 p.m. and 4 to 6 p.m.

Saturday Night Bash: Jim Barbour keeps another evening rolling along with the swingiest newest releases. 9 p.m. to 1 a.m.

EDITOR: HARRY E. THOMAS
ASSISTANT EDITOR: STUART GILMAN
ASSOCIATE EDITOR: JEAN-LOUIS ROY
FRENCH CANADA STUDIES PROGRAMME
DESIGN AND PRODUCTION: EINAR VINJE
PHOTOGRAPHY: CHRIS PAYNE (UNLESS OTHERWISE CREDITED)

Authorized as second class mail by the Post Office Department, Ottawa, and for payment of postage in cash. Published weekly by the Information Office of McGill University, 805 Sherbrooke Street West, Montreal 110, Quebec, and distributed free of charge to faculty, students, staff and friends of the University

INFORMATION OFFICE:
Albert A. Tunis, Director; H. E. Thomas, Suzanne Côté, Margot Clark, Stuart Gilman, Gordon Thomson (Macdonald College), Robert Reid, Einar Vinje, and Chris Payne

reporter